

# MOSES

AND THE

## Royal Martyr

(King CHARLES the First)

## Parallel'd.

IN A

# SERMON

Preached on the 30th of January, 1684.

IN THE

Cathedral-Church of St. Peters,  
EXON.

---

By THO. LONG, one of the Prebendaries.

---

Mat. 6. 29.

*Solomon in all his glory, was not like One of these.*

---

L O N D O N:

Printed by J. C. and F. Collins, for Daniel Brown at the  
black Swan and Bible without Temple-bar; and are to  
be sold by Walter Davies in Amen-corner. 1684.

M O S E S

Second Edition

Published

STEREOTYPED

Copyright of 1840

Printed by J. C. Smith

at the Press of J. C. Smith

and J. C. Smith

Printed by J. C. Smith  
and J. C. Smith

One of his Majesties most Honourable Privy-Council.

May it please your Lordship,

**T**H E Great Devotion wherewith your Lordship indefatigably seeks to promote Works of Pi-ty, Loyalty, and Charity, and especially the high veneration that you haue for every little thing that concerns the Honour of the ROYAL MARTYR, hath given me the presumption of this Dedication.

*Finding among some neglected Papers such Pieces as seemed to retain ( though but an obscure ) Character of the ~~early~~ <sup>early</sup> ~~Amulet~~, I carefully collected and composed them in this little Tablet. And though I well know that your Lordship hath a far more perfect Idea of that Best of Kings engraven on your heart ; yet perceiving that this made a good impression on a Loyal Audience at the first view, I have presumed to make it more publick under your Lordships Name, which gives a value and lustre to such things as in themselves are but of little worth : hoping that by this Recommendation of it, it may prove as an Amulet to confirm some in their Loyalty, and shame and convince others of their Disloyalty, by manifesting to all, the incomparable Graces*

## The Epistle Dedicatory.

*of that Man of God, and the unparallel'd Barbarity of those Sons of Belial, the Ignoramus's and Ignatians that were Actors in that Tragedy; some of which still survive, and like the Devil himself, seek to draw others into the like Conspiracies and Condemnation with themselves, and by another fatal Blow to deprive us of all those Blessings Spiritual and Temporal which by Gods wonderful Providence and Mercy we yet enjoy, and to reduce us to our former Distractions and Confusions.*

*Nor is it your Lordships publick Merit and Reputation onely, but a particular and signal Favour to my self, which (though forgotten by your self, shall be ever thankfully commemorated by me) hath obliged me to this confident Address. For in truth, I have been uneasie and displeased with my self, that I found no sooner opportunity, nor as yet a better demonstration, of my Gratitude, and to let the World know what freedom of Access, what candor of Countenance, and endearing Affability, Counsel, and Assistance, the meanest Clergy-man may hope for from so noble and munificent a Spirit. In testimony whereof, I have done my self the right, with your Lordships favour, to subscribe my self*

Your Lordships most Humble  
and Obliged Servant,

Exon, Feb. 12.  
1683.

THO. LONG.



## DEUT. 34. 5.

*So Moses the servant of the Lord died in the land of Moab, according to the word of the Lord.*

**S**T. Gregory Nyssen being desired by his friend *Cesarius* to give him the Pattern of a *holy life*, transcribes the History of *Moses's Heroick Actions*, and reducing them to *Moral Duties*, propoeth them for his imitation. If ever the memorable Actions of that man of God were copied to the life, it was done by our ROYAL MARTYR, who so imitated whatever was excellent in *Moses*, that it may be thought that *God took of the Spirit of Moses, and put it upon him*. So like him he was in his life, that in his death he was not separated. So he lived, and so he died, as *Moses the servant of the Lord died in the land of Moab, according to the word of the Lord*.

The Text and the time requires me to run a Parallel between *Moses* and the *Royal Martyr*; whose *Obsequies* we then duly celebrate, when we not only bewail and detest that execrable Murther, and renounce those Principles, and repent of those Sins which betrayed that good man into the hands of deceitful and cruel men; but do heartily endeavour to imitate that *Christian Example of Faith and Patience* which God by him hath commended unto us.

This Parallel I shall extend,

1. To his private and personal Excellencies, as he was *Moses*.
2. To his publick and political Capacity, as he was the *servant of the Lord* (i. e.) by way of Eminency, as he

was

was a King in *Jesurun*, Deut. 33. 5. who ruled the People of God in the integrity of his heart, and with all his might.

And it is observable, that *Moses* was born when there was a Generation of men that dealt subtilly with the people of God; but God endued him with so much *Patience*, as well as *Meekness* and *Resolution*, that no difficulty was insuperable to him.

The first Grace that appeared in him was his *Humility* and *Meekness*; of which the Scripture testifieth, that he was the meekest man on the earth, Numb. 12. 3. And though this were as another *Vail* on the face of our *Moses* for a time, to obscure the splendour of his Vertues, yet even that tended to his greater glory and admiration among such as did more intimately converse with him. He lived long in a retired condition, being educated in all the Wisdom of the Egyptians, that might qualifie him for the Government to which God had designed him: yet his *Meekness* appeared first in a diffidence of his own judgment; which though it were grounded on strong Reason, and mature Deliberation, yet he alway submitted to such as he thought better skilled in their several Sciences; though usually when the Kings Opinion was neglected, and theirs followed, the success failed: and when *Moses* held up his hands, *Israel* prevailed; when he let them down, *Amalek* prevailed.

His *Affability*, another branch of *Meekness*, was such, that the meanest Subject had a gracious access to him; nor needed there any Favourite or Advocate to mediate for him, save the justness of his Cause; which he would alway bear with great *Patience*, and determine with *Prudence* and *Justice*. And if at any time he perceived an Egyptian smiting one of his Brethren, he would voluntarily interpose, and avenge the Oppressed.

As for the Power which he exercised over his Passions, he

he was as much a *King* in that, as in any other *Virtue*. The *Stoical Philosophy* never prescribed a better *Apathy* than he practised; never discovering any *Passion*, but when the Cause of *God* and his *Church* was concerned: nor was he ever known to act any thing by way of *revenge*, though none was more *provoked*, and though he had *Ius utriusque gladii*. His *Enemies* indeed made a *self-denying Ordinance*, but none besides himself did *practise* it. His *moderation* even in words was so great, that he seldom *spoke unadvisedly with his lips*: and if he did, after insufferable *Affronts* and *Injuries*, call his implacable *Enemies Rebels*, he did no more than *Moses*, Numb. 20. 10. *Hear now, ye Rebels*: and yet he mitigates the harshness of that title with the Epithite of a *Religious Rebellion*, and a *misguided Zeal*; and prays for them in the words of our Saviour, *Father, forgive them, they know not what they do*.

His *Innocency* did so arm and fortifie him against all *Reproaches* and *Injuries*, that when he was reviled, he reviled not again; when he suffered, he threatened not; insomuch that *Philo* says it was doubted of *Moses*, *Πότερ' αὐτὸν θεὸς ἢ ἄνθρωπος ἢ μίχρ' αὐτῶν*, whether he was a *God*, or *man*, or *mixt person*. And without doubt our *Moses* was in *St. Peter's* sence, *Partaker of the Divine Nature*. And if it be true what both *Philosophy* and *Divinity* affirm, That he is a more valiant man that overcomes himself, than he that subdues many *Cities*, *Alexander* himself was not so great a *Conqueror*, who lost all the glories of his former *Conquests*, by yielding to a *base Lust*: but never did any *rebel thought* rise up against the *Reason* or *Religion* of our *Moses*, which was not presently and easily suppressed.

So that none of his Age better deserved his Motto of *More than Conqueror*. And as he was an *Absolute Master* of his *Irascible*, so of his *Concupiscible Appetites*: for whereas he was of so sound a *Constitution*, and equal temperature of *body*, that he might be naturally thought inclinable to *Excess*,

cess, and lived amidst such plenty and variety of Temptations, that nothing but the grace of God could restrain him; that Grace was sufficient to preserve his righteous Soul, in the midst of a Profane Generation.

A professed Enemy he was to three great Debauchers of the Nation; Wine, Women, and Tobacco; so that, as Philo said of Moses, *Frugalitatem colebat, ut nemo alius in univ-*  
*sum q' delictis abhorrens, animo malebat vivere quam corpori.*

As for his Diet, he would feed heartily, but not nicely, nor intemperately: Hunger was his best Sauce, and he ever observed his set-hours. He was none of those Princes that brought a Wo to the Land, by rising early to follow strong drink, and continue till wine inflame them, &c. *Isai. 5. 11.* but guided himself and others by the wholesome Rules of Temperance: And by these means he enjoyed that double Blessing, of a sound mind in a healthy body.

His Apparel was suitable to his mind; a plain man; no example of Expensiveness, or aping new Fashions: He thought it more necessary to adorn his Soul, on which he bestowed more time and thoughtfulness than on his Body; by which onely he outshined all the Gallantry of the Court; in which respect, should we compare him with other Princes, it will be hard to find out a Parallel. For all circumstances considered, Solomon in all his glory was not like him.

As for his Chastity, considering the Temptations that attended a person of his Complexion, he was another Joseph, not onely a Worthy, but a Wonder of the World; insomuch as he was suspected of a natural Impotency and Frigidity, until God blessed him with a numerous Issue. Never was he suspected by his greatest Enemies of any unclean Lust. So that he deserved that Character which the Historian required in Caesar's Wife, *Oportet uxorem Cæsaris non solum omni crimine, verum etiam omni criminis suspitione vacare.* He was above the suspicion of being a Wanton; yet to his death did the malice of his Enemies pursue his Reputation, giving order to  
some

some that were appointed, to see him *dissected*, to enquire whether there were not a *defect of nature* in his body ; who found, to their *shame*, that it was no *decay of nature*, but the *strength of Grace* that restrained him. His *conjugal love* to his endeared *Spouse*, whom her Enemies painted *black*er than *Moses's Egyptian Wife*, admitted no muttering of *Accusations* : he was often condemned by them of *too much*, never for *too little affection* towards his Royal Spouse ; who, as she could never incline his Heart to her *Idols*, as *Solomon's* was, so his *Love* and *Learning* together had undoubtedly wrought her to a *better opinion* of the *Protestant Religion*, had not their *vile Practices* disgraced that *holy Profession*. Such was the *Chastity* of his holy Conversation, that he was coupled rather in the *fear of God*, than any *carnal consideration* : So that his very *Body*, as well as the *Soul*, was the *Temple of the Holy Ghost*.

The whole *course of his life* gives such reputation to his *dying words*, that no sober man can doubt of the truth of that Charge he gave the Princess *Elizabeth*, to tell her Mother, *That his thoughts had never strayed from her, and his love should be the same to the last*. And as *Philo* says of *Moses*, *Non quicquam ventri dabat præter tributum naturæ necessarium, nec voluptatam sub ventre nascentium nisi liberorum causâ meminerat* ; though he lived amidst *μύρια ὑποκρίματα* infinite Provocations, he *resisted them all*, and made every thing *subservient to Vertue*.

It is thought a sufficient *Panegyrick* for some *Princes*, that they are *sine vitis*, without any predominant Vice ; or at least if they are conspicuous for any *one Vertue* : but our *Royal Martyr*, as he wanted all the *Vices*, so he had all the *Vertues* of his worthy *Ancestors*, and even of *Moses* himself. He was so like *Moses*, that he partook of the same *infirmities* : he was not *βραδύς*, but of a *slow speech* and *stammering tongue* ; but that was abundantly supplied by a *sound Judgment* and *sententious Elegancy*. He did not *βλάλειν*, make



long and popular *Harangues*, like the old Roman *Gracchi*, our *Extempore-men*, to lead the People by *Noise* and *Clamour*; but he could ~~teach~~ teach them *Maximes* and *Principles* of *Reason* and *Religion*; and was, as *Moses*, mighty in word and deed. For,

In the next place, he was, as the Scripture testifies of *Moses*, *Learned in all the wisdom of the Egyptians*, Acts 7.22. Now the Sciences taught in *Egypt* were, as *Philo* says, *Numeros & Geometriam, Musicam & occultu Hieroglyphica, præcipuè vero Mathematica*. And for these, you have the testimony of an *Adversary*, what a *Proficient* he was. *Lilly* in his *Discourse of Monarchy or no Monarchy*, says, *He had singular skill in Limning and Pictures; a good Mathematician, not unskilful in Musick; well read in Divinity, excellently in History, and no less in the Laws and Statutes of the Nation; of a quick and sharp Conception; would write his mind singularly well, and in good Language and Stile: he would apprehend a difference between party and party with great readiness, and methodize a long matter, and contract it in few lines: Insomuch that I have heard Sir Robert Holborn oft say, he had a quicker Conception, and would easier understand a Case in Law, and with more sharpness drive the matter to a head, than any of the Privy-Council: and when the King was not at the Council, Sir Robert cared not to be there. He had also among other special Gifts, the Gift of Patience, so that if any offered him a long discourse, he would without any interruption or distate hear it out. He had exquisite judgment by the eye, to discover the vertuous from the wanton; and honoured vertuous men. He was nothing at all given to Luxury, but extreme sober in his Food and Apparel. He would argue logically, and frame his Argument artificially, &c.* The like we have from another, though bitter *Enemy* of his, and a *Solicitor* against him at his *Trial*, *Cooke*, in his *Apologie* for their proceedings against him, p. 35. *He was well known (saith he) to be a hard Student in his younger days---He had more learning*



ning and dexterity in State-affairs undoubtedly, than all the Kings in Christendom; and for his Parts, if they had been sanctified (said that unsanctified wretch) he was another Solomon. This Testimony being true, how sharply were they to be rebuked that persecuted him to death!

But we must search farther, to find out the Excellencies of Moses. Diodorus Siculus notes, that he was bred up in Pharoah's Court, *Ut urbanitatem, Elegantiam, Liberalitatem, aliasque virtutes Regias quasi Rector populi futurus addisceret.* And though our Moses were a Nonsuch in all these, yet all these were nothing in respect of that Wisdom which he was taught of God. Though his whole life was no more than what Moses spent in his retirement, yet he attained to a proportionable measure of all useful knowledge. For as he marked many good Authors throughout with his own hand, so he transcribed their choice Precepts into his heart. So studious and reserved he was, that Prince Henry took the Archbishops Cap and put it on his head, saying, *If I live, Charles, I'll make thee Archbishop of Canterbury.* Being at the age of thirteen years, on Easter-Munday 1613, he was strictly examined in order to his Confirmation, by the Archbishop and the Bishop of Bath and Wells; as Dr. Auckwel his Tutor, who was present, and heard his Answers, which gave great satisfaction to them all, relateth. On which occasion the Doctor wrote his Treatise of Confirmation.

When his Father King James sent him to Spain, he charged his Attendants not to begin Disputes concerning Religion: *But if you be engaged, let George, saith the King, hold the Conclusion, and Charles will maintain the Premises; for I dare venture him against the best studied Divine of them all.* Nor was his Learning confined to one part, but he digested all the Wisdom of his Age. His Pen was incomparably the most Princely, and best polished in his time. In the Camp, none discoursed more like a Souldier; in the Council, none so like a Senator: among the Lawyers, as an Oracle; a-

mong the *Bishops*, as another *Constantine*. He always triumphed over his Enemies, as *Spartianus* says of the Emperor *Trajan* in *Imagine*; overthrowing them by his *Arguments*, whom he could not reach by his *Arms*. His *Pen* did what his *Sword* could not do; for that, like *Jonathan's* Arrows, was never employed in vain.

In his *Deliberations* with his *Council*, he led them by *Argument*, not by *Authority*; and though he left them to the liberty of their own *Determinations*, yet were they never so successful, as when his *Majesties* advice was followed: in so much as they all said, *If he had been a Counsellor to any other Prince, he had been esteemed as an Oracle*. When his Secretaries had drawn up publick *Dispatches* for foreign Princes, he would often take the *Pen* in hand, and saying pleasantly, *I am a pretty good Cobler*, would make such advantageous alterations both in words and matter, as were approved by them all. So that even his Enemies would say, *If he had not been born to be a King, no man deserved it better than he*: which Sir *H. Martin* testified of him, in that House where the Question was proposed in favour of *Cromwel*, *Whether they should have a King or no King*. If we must have a King (saith he) *I had rather have him than any Gentleman in the Nation*. So that it seems he had no other fault, than that he was born to be a King, and God had anointed him above his fellows.

Which brings me to the second part of the *Parallel*; How like our *Royal Martyr* was to *Moses* in his publick and political Capacity, as he was the servant of the Lord; for so is the King call'd, *Rom. 13. 4.* *Dei Minister* or *Servant*, by way of eminence, and immediate relation; the man of God, *1 Chron. 23. 14.* *The man of Gods right hand*.

Now the *Regalia* which both adorn and support the *Throne*, are *Mercy and Truth*, which preserve the King, *Prov. 20. 28.* & *Prov. 29. 14.* *The king that faithfully judgeth the poor, his throne shall be established for ever.*

And

And first, of his *Mercy and Clemency*, which, as the *holy Oyl*, kept his *Crown fresh and fragrant*, and added a *beauty* to all the *other Jewels* that adorned it. In all the former *Vertues* he excelled *others*; in this he exceeded himself: *Like the Oyntment on the head of Moses, it ran down to the skirts of his Garment, to the meanest of his Subjects, and the most malicious of his Enemies.* If it be possible that any *Vertue* can be in *excess*, this of *Clemency* was so in him. *I thank God*, saith he, *I never found but my Pity was above my Anger: nor have my Passions ever so prevailed against me, as to exclude my compassionate Prayers for them whom devout errors, more than their own malice, have betrayed to a Religious Rebellion.* Here is *Charity* indeed, that could cover such a *multitude of sins*! His usual Prayer for them was, *That Repentance might be their greatest punishment.* Being asked by Colonel *Hammond* his Jaylor, what regret his Spirit had against his *Enemies*; he answered, *I can forgive them, Colonel, with as good an appetite, as ever I eat my meat after hunting; and that I'll assure you was no small one.* *Moses* in his charity did not onely wish that all the people were *Prophets*, but that God would blot him out of the book of life, (i. e. *Legislaturæ, or vitæ temporalis*) so the people might be spared. To procure a *Calm*, says the *Royal Martyr*, *I could be content to be the Jonas thrown over board.* Next to his *Wife and Children*, he profess'd to love his *Enemies dearest*: and so far was he from seeking to destroy the *living*, that he wisht he could *revive* them that were *dead*. He gave so long, till his *Enemies* left him nothing more for them to ask, or him to grant: he gave not onely to the one half, but the whole of his *Kingdom*. He forgave and pardoned those who were *self-condemned*, and had never charity enough to pardon themselves, but like *Cain* and *Judas*, thought their *Murthers* and *Treasons* greater than could be forgiven. He pardoned those, whom God himself hath said he will never pardon, such as continued obstinately to offend out of malicious

*cious wickedness.* Yet did the Charity of *Moses* not onely pardon that *stiff-necked people* himself, but kept *wrestling with God* to pardon them also. *Let me alone, that I may destroy them, and I will make of thee a great Nation :* Yet still *Moses* prayed and prevailed, *Exod. 32. 10, &c.* It is said of Archbishop *Cranmer*, that *the way to make him a friend, was to do him an injury.* The less our *Royal Martyr* was beloved by his Enemies, the more he loved and pitied them. Though the most tender mercies of his Enemies towards him were very cruelty, his greatest cruelty towards them, was his too tender mercy, which they ungrateful wretches so abused, as to turn his Bounty into *Lasciviousness*, kicking at those bowels that yearned towards them, and turning his Acts of free and undeserved Grace, into sins of *Presumption :* for some of them did say, *They knew the King had Charity enough to forgive them all ;* as indeed he did, to the last moment of his life.

*Secondly.* His Justice and Innocency was another Regale. No man, woman, or child could ever complain, of any thing taken from them by force or fraud in which they had a right : *Liberty and Property, Mercy and Truth met together, and kissed each other ; Righteousness and Peace like a mighty stream flowed thorough the Land, and made glad the City of God ;* and so secured the Nation in Peace and Plenty, as the Waters that compass the Land round about. No drop of Bloud was shed during seventeen years of his undisturbed Reign, save of an ear or two of such turbulent men, who survived to be the Authors of shedding whole Rivers of more innocent bloud.

As for the third Regale, which is truth and Faithfulness ; he was, as *Moses*, faithful in all Gods house ; Deo, Sacerdotio, Populo ; To God, to his Priests, and People ; not permitting willingly any pin to be wanting that was for necessary or descent use in all the *Tabernacles* of the Lord ; nor enjoyn- ing any thing but what was agreeable to the pattern in the Mount, (i. e.) to the Word of God, and primitive practice. He was

was indeed a *Nursing Father* to the Church of God ; he carried it in his *bosom*, and *ingraved* it on his heart. His care was, that the *Daughter of Sion* might not onely be *all glorious within*, but that her *Garments* might be of *fine Needle-work*. So zealous was he to preserve her *Revenues*, that if it were true of any since our Saviours time, it was true of him, *The zeal of Gods house did consume him*. His love to the Church as far exceeded that of *David* to *Jonathan*, as that *surpassed the love of women*. He offered to sell part of the *Crown-lands*, to preserve those of the Church ; which that *scurrilous Milton* called his *Ephesian Goddes*, perceiving that he was willing to *sacrifice his life* and *all* for its *Prosperity* : for if he would have consented to the *Alienation* of those *Lands*, he might have *patcht up a Peace* with his *Adversaries*, and in probability have *saved his life* : but no *importunity* of his *Favourites*, no *necessities* of his own, could gain his consent to any *Sacrilegious Act*. Tell me not (said he, to a great Counsellor) *what I may do to save my life, but what I may do with a safe Conscience* : *I have done what I can to the saving of my life, without losing my Soul* : *I can do, I will do no more ; Gods will be done* : *I shall never think my self less than my self, while I am able to preserve the integrity of my Conscience* : *Leave me that, and let what will befall me* : *I shall chuse any affliction, rather than sin*. And again, *Though I am sensible enough of the danger that attends my care of the Church, yet I am resolved to defend it, or make it my Tomb-stone*. ---- *Nimirum hoc est regnare*.

Nor was he careful onely to preserve the Church during his own life, but provided for its prosperity after his death. Charging his dearest Son, that he should not let his heart receive the least check or dissatisfaction against the Church, or esteem any thing little or despicable, so as not speedily to suppress *Errours* and *Schisms*. Nor can any man impute these Resolutions to his *Wilfulness*, but *Conscience*, who shall consider with what *Strength of Argument* he defended the Church against



gainst its Adversaries of all sorts. His discourse with the Marquess of Worcester, (though printed to his great disadvantage, and but partially related) shewed his *Learning in Popish Controversies*, and his *aversion from that Perswasion*. His Papers to Henderson shew his acquaintance with the *Fathers and Modern Divines* in our present Controversies. He alone disputed a whole day in the *Isle of Wight* (concerning *Church-affairs* especially) on the *Propositions* sent him, against fifteen *Counsellors* and four *Divines*, to the *Conviction* of them all; who coming *prejudiced* against him, as a man of *slender parts*, went away *admiring* how he became so *learned*; and willing they were his *Concessions* might have been *admitted as a ground to treat of Peace*. Mr. Vines, the best Disputant of the Party, said *he was sorry the King was not better understood; for he thought him the best Divine of any Lay-man in England*.

Now who can distrust the *truth and fidelity* of such a King towards his *Subjects*, that was so *stedfast and faithful* to God and his Church? the love of God and of our *Brethren* being inseparable. His many *Protestations of his innocency* as to the things whereof his Enemies accused him, especially as to *Poper*, y<sup>t</sup> *Tork* in the head of his Army, at *Oxford* upon taking the Holy Sacrament at the hands of the Archbishop of *Armagh*, and in this place (*St. Peters, Exon*) after the Defeat of *Essex's Army* in *Cornwal*, and at several other places, being compared with his great *Knowledge, Candor, and Integrity*, were enough to convince any but such *hardened Pharaohs and Egyptians* as *Moses* had to deal with.

So that his Enemies most notoriously *condemned themselves*, when they so *falsly accused him* of *Inconstancy* in the *Established Religion*; which they so *quickly razed to the very foundation* with their *Swords*, and he so *resolutely defended* with his *last blood*. But as neither the Divinity of our Saviour's *Person, Doctrine, and Institutions*, nor his *miraculous Works* could satisfy the *unbelieving Jews*, who were resolved



solved to put him to death; so could neither the *Piety* of his *life*, his *Meekness* and *innumerable Condescensions* and *Messages for Peace* restrain these *Jewish Insidels* from imbruing their hands in his *innocent Blood*, and *entailing the guilt* thereof *on them and their children*.

This great man did not receive his Religion by *Tradition* from his *Fathers*, or by an *implicit Faith* in his *Teachers* (as most men now do; which makes them so *wavering and unstable*, leaping from one *Perswasion* to another:); he searched into the *fundamental grounds and principles*; he considered and confuted all the *Objections* against it; and from hence it was that he stood as a *Temple built upon a Rock*, immovable, notwithstanding all his and its *Adversaries violent Assaults*. So that the *best Reformed Church* in the World stood and fell with him; and, blessed be God, hath had a *Resurrection* with his Son our dear Sovereign.

As for his *constant attendance* on the *Publick Worship*, which he duly frequented, he performed that with that *incomparable Devotion* and *Reverence*, without which all Religion is in vain. And if at any time he had omitted his duty of *praying twice a day*, which he scarce ever did in all the time of *War*, consecrating some place as a *Chappel* in the open Field; so tender was his Spirit, that he exacted it of himself at another time. As Philo observes of *Moses*, *Si quando ab officio defuisset severe à se pœnas exigebat*. He had that *tenderneſs of Conscience* which was onely talked of by others: for as soon as the *wrath of God* was gone out against the Land, like *Moses*, he ran and stood in the gap, and humbled himself with *Fasting* and *Supplications* to divert the wrath of God. And for his *secret Meditations* and *Vows*, he hath raised such a *Monument* to himself, and given such an *Example* to the World, as all men may admire, but few or none can imitate. King Francis the First said, that of all Books in the World, next to that of the Gospel, he would have that of *Moses*; his *Pentateuch* to be preserved. And indeed those

Books are, as *Philo* says, *Sanctiora illa, et iustiora, et magis divina, et magis veneranda* these are the onely Records of the Creation and miraculous providence of God; wherein also the fundamentals of all Laws are preserved. And next to *Holy Writ*, and the Records of the Church, there is no Book favours so much of *Divine Rhetorick*, and the *Primitive Spirit* of *Christian Devotion*, as the *ancient Psalms* doth. I have seen his Majesties *Pillars* drawn in the Text of *David's Psalms*; a fit shadow for the Devotion of his Soul: but this which was drawn by his own unimitable Pen, will be a more lasting Monument, and give him a better Immortality than all the *Regal Memoirs* of the best-deserving Princes: By this, as *Samson*, he conquered more at his death, than he had done in all his life time. *Nota dabant, quæ bella negarunt*; his Pen obtained what his Sword could not. As none but *Cæsar* was fit to write his own Comment, so the King did it in such a *style*, as will perpetuate his Fame to the end of the World. And for my part, I shall like it the better, for that which that *scurrilous Milton* said to defame it, was that his *Parry* admired it, and were stricken with such blindness, as near to the darkness of *Egypt*, happened not to any people more gross or misleading. For which saying perhaps it was, that he himself was smitten with blindness long before his death. I conclude this point of the truth and fidelity of our *Moses*, with that which *Philo* says of his: *Quid erat Oratio, talis erat vita; ut in instrumento musico nil discrepavit, mentem adeo exprimens, facta illi accommodans.*

I shall not presume to extend my Parallel between *Moses* and the *Royal Martyr* for working of Miracles; though God gave him such a *revelation*, or gift of healing, as was very wonderful, and highly beneficial to the Nation, in the curing of thousands that were otherwise incurable. But that which causeth me to mention this, was that Cure which *Moses* wrought upon *Miriam*, who was troubled with a kind of Kings Evil, being smitten with a Leprosie somewhat like it,  
for

for her *murmuring against Moses*; but was cured by his Prayer, Numb. 12. 13. *Moses cried to the Lord, saying, Heal her now, O God, I beseech thee.* And when the rude Souldiers that guarded his Majesty denied a poor afflicted woman that was very importunate to have access to him, deriding her as a superstitious woman; the *Royal Martyr* observing and plying her condition; told her, *Though he could not touch her, he would pray to God to heal her*; and she went to her home, and was healed. But to return,

By these *Supporters of the Royal Throne*, his Kingdoms were preserved in *Peace and Prosperity* for near seventeen years together: there was no decay of Trade, no leading into Captivity, no Wars nor rumors of Wars among us. The King himself was the greatest sufferer, being left in some straits, and engaged in expensive affairs by his Father: which his Adversaries taking notice of, instead of easing him by timely supplies, they added to it by murmurings, and reviving the old Quarrel between the King's Prerogative and the Privileges of the People. For the decision of which, our *Moses* summons an Assembly of the Princes and Heads of the People, hoping that they would take part of the burden of the Government from his shoulders, which was too heavy for him to bear alone, as *Moses* complained to God, Numb. 11. v. 14. wherefore by Gods decree he calls the Elders of the people to stand with him, v. 16. but v. 26. we hear of Eldad and Medad, two Field Chaplains that separated from the Tabernacle, and prophesied in the Camp against *Moses*. Miriam also, ch. 12. 1. a zealous woman, spake against *Moses* because of an Ethiopian woman whom *Moses* had married: whom God reprov'd; v. 7. testifying of *Moses*, that he was faithful in all his house; and v. 8. saying, *How were ye not afraid to speak against my servant Moses?* And this *Woman*, though but a while at first, fermented the whole Land for, ch. 16. 1. Corah, Dathan, and Abiram, with 250 Princes of the Assembly, famous in the Congregation, men of renown, began to make

set Speeches against Moses and Aaron; and so incensed the people, that, as Josephus says, *they came with a confused tumult to apprehend and stone Moses. and with noise and uproar they came to the very door of the Tabernacle where Moses was, crying out, that the Tyrant was to be cut off, and the people delivered from thralldom, having great burdens laid on them. Dathan and Abiram come also with their armed Servants to resist Moses in case of force. And now Corah, a man of popular Eloquence, talks aloud, That Moses had lifted up himself without any Commission above the People, thinking to exercise an Arbitrary power over them, who were all holy, and to whom, as Saints, the power of Dominion did belong: and accused them as men of blood, v. 41. Te have slain the people of the Lord; though as yet neither Moses nor Aaron had used any other weapons but their Prayers and Tears to appease the rage of the people, and to turn away the wrath of God from them. But from this time began the Affliction of Moses, whom God seemed to have raised up to this very end, that he might shew in him the power of his grace; how able he is to support a weak vessel, amidst an ocean of troubles: for as Philo says of Moses, *Tota vita Mosi Martyrium Deo reddidit*, his whole life was but a Martyrdom: from the time that he was drawn out of the Bulrushes of Tweed, where he was exposed in a languishing condition, till he died on Mount Abarim, before his Royal Palace; his Enemies made him to pass through fire and water more than seven times, that he might be as tryed Gold, the more precious and splendid: for though, as Moses Bush, he was still burning, yet was he not consumed; but they made him, in a better sence than ever they intended, a glorious King. Non eripit terrena, qui regna dat Coelestia.*

And now our Moses hath another Pharaoh and his Egyptian Armies to deal with, who by vile arts had stolen the hearts of the people from him, and were deaf to all his Messages and Intreaties for Peace; God having given them up to

to the hardness of their hearts, with a *Quis constituit te, Who made thee a Judge and a Ruler over us?* Acts 7. 27. They had wrested the Rod of Government out of his hands; and being cast to the ground, it became a Serpent; and all the Plagues of Egypt which befel the obdurate people, could not reclaim them. The rivers were turned into blood, Exod. 7. 20. And murmuring seditious Libels and Declarations, like the Frogs of Egypt, were croaking in every house and chamber, ch. 8. 6. Poverty and Oppression, like swarms of biting Lice and Flies, filled the Land, ch. 8. 17. 24. A grievous Murrain there was upon the Beasts, ch. 9. 3. and Botches, and Blains, and Pestilence upon men, ch. 9. 10. The Cannons and Murdering-pieces were as loud and fatal as the Thunder and Storms of Hail, v. 23. And destroying Souldiers, like Armies of Locusts, covered the face of the land, consuming every herb, and all the fruit of the trees. And though Pharaoh saw and confessed that these Plagues would destroy him and his servants, yet would he not submit to God, and his servant Moses, to let the people go and serve their God. But mercenary Preachers, like so many Balaams and Magicians, were still hired to oppose and blaspheme God and Moses their King.

Herein indeed the sufferings of the Royal Martyr exceeded those of Moses, That they were Egyptians who thus oppressed Moses, but they were his own natural, or rather unnatural Subjects, that dealt thus cruelly with our Royal Martyr; in whom not onely all the sufferings of Moses, but of all the Martyrs met, to afflict and consume him. For he was not onely deprived of all the comforts of his Life, Wife and Children, Counsellors and Chaplains, as if they intended to destroy his Soul as well as his body; but moreover he had tryal of cruel mockings, of bonds and imprisonment: he was tempted too; but would not accept deliverance by betraying the Cause of God and his Church: and at last was sawn asunder, and slain with the sword, Heb. 11. 36. And to aggravate all these Impieties, I may adde, that they were done to him of whom the world was not worthy. He



He suffered in his *Body*, being not allowed convenient *Food and Raiment*, as if they would try whether he could live by *Manna and Miracle*. He was forced to borrow money to buy him *bread*; and wanting *Linen* when he was at *Holdenby*, being advised to make his case known to them at *Westminster*, he said, he would not give them the satisfaction of knowing his wants. Next, he suffered in his good name, as if they would bury him alive under a heap of *Reproaches*; sometimes they reported him to be an *ease and misguided fool*, led away by wicked *Counsellors*; and anon, as an *obstinate and cruel Tyrant*.

He died often as a *King and Confessor*, when he survived as a *man*; that at last he might endure a *double Martyrdom*; and die as his Saviour did, with a *Crown of Thorns* on his head, and a *Reed* in his hand, while they that crucified him bowed before him, and mocked him. And as if this *Impiety* were not great enough, they mock the *Justice of God* and the *Land*, by setting up the *highest Court of Injustice* that ever was heard of in the world. With great Reason therefore and undaunted Resolution he denied their Authority; to which if he had submitted, they would have established *Iniquity by a Law*, and urged the *Kings Submission* against the *Laws and Liberties* of any of his Subjects. He therefore required a *Reason* of their usurping that Authority over him. *Bradshaw* told him, *The Vote of the Commons was the Reason of the Nation*: against which, when the King offered his Reasons, *Bradshaw* replied, *That Reason was not to be heard against the highest Judicature*. To which the King replying, *Shew me that Court where Reason is not to be heard*, he answered, *We shew it here, the Commons of England*. To evident it is that they had lost their Reason as well as their Religion, and had banished all fear of *God* with the *Reverence of man*. This is that *Bradshaw*, who a little before, some say but three weeks, when he was made a *Sergeant at Law*, took the *Oath of Allegiance*; that at the same time he might condemn himself with



Perjury, when he *betrayed his Master*. Yet all these *Indignities* drew onely some *smiles of Indignation*; and *pying* of those unreasonable and cruel men; and so he received that *Solely Sentence*, as he called it, as the *Primitive Martyrs* were wont to do, with a *Deo gratias*; blessing God, that as he had sent him *Afflictions*, so he had given him *Patience* to endure them. And now they make haste to lead him away, and *crucify him*: and that he might yet be more like his Saviour, one of the *rude Souldiers* that guarded him *spit in his face*; which he meekly wiping off, said, *My Saviour suffered more for my sake*. The Sunday before his death, a Guard of *barbarous Souldiers* were crowded into his Chamber, *drinking and smoking Tobacco*, to which he had a natural antipathy, *curfing and upbraiding him to his face*: so that Daniel was not so ill at ease in the *Lions Den*, as his *righteous Soul* among those *men of Belial*. And to disturb him yet more, he was lodged so near the place of *Execution*, that he might hear every stroke of those who wrought all night on the Scaffold. *Peters and Goodwin*, two *Army Chaplains*, would have given him *Winegar and Gall* to drink, in the words of *Isai. 54. 18, 19*. But a *better Angel* was sent from Heaven with a *Cup of Consolation*: for on the very day of his death was read the History of our Saviours Passion, *Mat. 27.* and thanking the Bishop of London, who then ministered unto him, for his choice of so *seasonable* a Lesson, the Bishop told him it was not by his choice, but by the course and order of the Church, that that Lesson was appointed to be read; which he owned as a gracious providence and favour from his God. Nor were they more hasty for his *Execution*; than he was for a *deliverance* from them; so he desired the Guard to *move them* in pace, assuring them that he never marched in the head of any Army with better courage to fight for his *Earthly*, than he did now for the *Heavenly Crown*. He was not appaled when he saw a *red Sea* before him, and *Armies of Egyptians* on every side: he did not, as *Moses*, ex-

ceedingly

ceedingly quake and fear, but was more concerned for his Murtherers than for himself. And Philo says of Moses, Non calligavit oculus, nec mutatus est Splendor Gratiae vultus ejus, Deut. 34. 7. his eye and countenance retained the same Majesty and Splendor on the Scaffold, as on the Throne: and as Philo goes on, Jam jam assumendus, & in ipsis stans carceribus, unde ad coelestem metam erat evoluturus, tunc quoque afflatus Divinitus vivens adhuc Prophetavit: He being yet alive, blessed all the tribes of Israel, and prophesied of their future prosperity, Deut. 33. Being now to go up into Mount Nebo, and die, he went as from his Prison to a Throne, and from a glimpse of that earthly Canaan which he was denied to enter, to possess that heavenly Canaan which was open to receive him.

Which brings us to the last part of our Parallel. Our Royal Martyr was like Moses in his death also: for, so died Moses the servant of the Lord in the land of Moab, according to the word of the Lord. He began to die as a King, when Aaron the Saint of the Lord, his chief Minister about the Tabernacle, and the things belonging to the Worship of God, was violently plucked from him, not for consenting to, but for his endeavour to suppress those golden Calves which the people had made, and set up to themselves as their Gods, not to go before them towards Canaan, but to lead them back to Egypt, whither they were returning. He died on Mount Hor, the Tower-hill. Jeroboam also, his great Counsellor, was taken from him by the same bloody hands. And the circumstance of the place where Moses died, is very considerable in our Parallel: for he must go up from the plains of Moab, the Land of his inheritance; (for so Moab signifieth de Patre, the Land which descended to him from his Fathers) to Mount Abarim, where stood the Metropolis of Moab, and where the greatest concourse of people was: for עבריים signifies transitus. Near Abarim stood the Hill Nebo, where was the Royal Palace; and adjoining to that was the Vertix Pifgab, the

the *Banqueting-house*, where he had a *prospect* of the Land of *Canaan*, which God had promised to give him as an *Inheritance*; yet here *die he must*, not so much for his *own* sins, as for the sins of the *people*, who now had *cast off all fear of God*, and *what then should a King do among them?* Hosea 10.3. But *our Moses must die* (say the Rebel-people) *according to the word of the Lord*. Certainly there was no word of the *Lord Jehovah*, that the *people* should put their *King* to death: it must be some *enthusiastick dream* of an *infatuated spirit* from the *God of this world*, that inspired them with such a *Revelation*. The word which God spake concerning *Moses*, (Deut. 32. 49.) was onely this; *Ascende & morere*, Go up and die. He had an *ascension*, even before his *dissolution*: An *ascension* I call it, because God had promised (*Exod.* 33. 14.) to go up with him, and to give him rest; to gather him to his fathers, and hide him in the *clifts of the rock* until the *storm* was over, *Exod.* 33. 22. So that though God had told him that it was a *terrible thing that God would do with him*, *Exod.* 34. 10. yet having the preience of an *All-sufficient God*, with whom he might converse as a man talketh with his friend face to face, *Exod.* 33. 11. and having seen all the *goodness of the Lord* pass before him, and proclaiming the *Lord God to be gracious and merciful, long suffering, and abundant in goodness and truth, forgiving iniquity, transgression, and sin, and that would by no means clear the guilty*, *Exod.* 34. 6, 7. this made the *face of our Moses to shine*, even when that *black vail* was laid over it.

And now he gives *instruction* to his *Successor Joshua*, concerning the *Church and People of God*; not doubting but that *God*, under his *conduct*, would bring that *stiffnecked people* into *Canaan*. And then with an *undaunted courage*, addresseth himself to his *last Combat*, being assured of *victory over all his Enemies*: and more like an *Orator* from his *Desk*, than a *dying man* on the *Scaffold*, he thus exhorteth the *People*, as it is recorded by *Josephus*.

*I thought it requisite, lest I should fail of my duty, to lay open the way that leadeth to your happiness. Obey God, and keep his Laws, which I have given you, not innovating any thing in Religion. Harken to the counsel of Eleazar the Priest, and Joshua my successor, with the Senate. Be not stiff-necked, and think it not your liberty to mutiny against the commandments of your Prince. God forbid you should be so exasperated against them as against me: for I have been more often in hazard of my life by your means, than by my enemies. I speak not this to upbraid you, but to admonish you, and make you wiser for the time to come, in obeying the Laws of your Country, in abhorring the Gods of the Nations, and adhering to the Religion in which I die. God having prefixed the day and place of my departure, I give him thanks, and submit. And thus after mutual embraces between him and Eleazar the Priest, blessing the People, praying for himself and his enemies, he laid down his earthly Tabernacle, his Crown of Thorns, and distracted Kingdoms, to receive an immarcescible Crown of Glory, and a Kingdom that*  
 ערפי יחיה *su-* cannot be moved, eternal in the Heavens. And  
 per Os Domini. thus he died, as the Rabbins interpret the Text, with a kiss of God's mouth; or according to the Word of the Lord.

And now *exeunt Tyranni*: His Murtherers having killed the Heir, they go and take possession; but the Land spewed them out one after another, till *Shileh* came, to whom it did belong. But as soon as the People had time to consider their great loss, and the Books of the Law written by *Moses*, and left as a Legacy to the People, and were made sensible of the Rapine and Oppression of his Murtherers, they wept extremely, saith *Josephus*; the men rent their clothes, the women beat their breasts, and sadness covered all faces; his very Enemies being ashamed of that Horrid Parricide. It was pity (said some) his Concessions had not been better considered. Had he not been a King (said others of them) he might have lived longer. And even those who had betrayed and murdered him,

him, would, like *Judas and Pilate*, have *wash't their hands* from his *blood*, if it had been possible. The *Actors* in this *Tragedy* would still keep themselves as *unknown* as the *Executioner*. It was not we, say the *Presbyterians*; nor we, say the *Independents*: nor did the one destroy him as a *King*, and the other as a *man*; but both were *Regicides*, and both *lift up their hands against the Lords Anointed*. The *London-Ministers* endeavoured, but in vain, to *wash their hands* from that blood: but their *Vindication* carrieth a *Confutation* with it: for they say, *The woful Miscarriages of the King himself*, which we cannot but acknowledge to be many and very great in his *Government*, that have cost the three *Kingdoms* so dear, and cast him down from his *Excellency* into a horrid *Pit of Misery* almost beyond example. Was this a more likely means to preserve his life, or to destroy it: to charge him with all the *miseries* of the late *War*. And a *Leader* of this Party says, that the removal of our *Ceremonies* onely, might counter-vail for all the *Blood and Treasure* spilt and spent in those *Distractions*. *Jenkins* Sermon, Sept. 24. p. 23. which was spoken in 1656. about 8 years after the *Kings* death. They did not indeed erect a *high Court of Justice* to arraign him, but they raised *Armies* to fight against him: And it is to be believed (saith Mr. *Baxter*) that a man would kill him whom he fights against. And Mr. *Marshall*, p. 19. of a Letter of his, says, That if the *King* had been slain in battel, it had been none of the *Parliaments* fault: for he might have kept himself farther off if he pleased. And they might have kept themselves at home, and done their own business, and not the *Devils* work, in pursuing their *King* to his *Prison*, which hath usually been the *Grave* of *Kings*, as it was his. And in this the *Army-men*, in a Book called *Bonds and Bounds*, argued not amiss: If by the *Covenant* (say they, p. 45.) we were indispensibly obliged to preserve us (i. e. the *Kings*) Person, how comes it to pass that we were obliged by the same *Covenant* to wage *War* against him? I have heard of a distinction between his



*Person and his Power, but never between his Person and Himself. So that if the Covenant would have dispensed with any Souldier of England or Scotland to kill his person by an accident of War (as his life was oft in danger, before he was brought to the Scaffold) his death had been violent, and the obligations to preserve him had ended; and yet according to this argument, the Covenant had not been broken: why then should these men think the World so dull, as not to understand plainly enough that the Covenant provided for his death more ways than one? And in brief, the Actions of the two Parties differed onely as *Diminutio & obtruncatio Capitis*: They that took away his *Regal Power*, did *diminuere caput Regis*; they that took away his *Life*, did *obtruncare Caput*: they that first gave *Commission* to raise a War against him, and they that *slew* him, were equally guilty; for they are all *Principals* in such an execrable *Treason*.*

*Nec dum finitus Orestes.* The immortal hatred of these persons would not permit the dead body of *Moses* to be gathered with his *Fathers*, and be at rest: for we read in *St. Jude*, v. 9. of the Devil and his *Angels* disputing with *Michael* and his *Angels* about the body of *Moses*: either while it was yet alive, the Devil intending to send some evil Spirit to dispatch him secretly, which the good *Angels* opposed; or being dead, to deny him a *Burial-place* with his *Ancestors*; for the same reason perhaps that the *Apostate Julian* removed the Bones of *Babilas* the Martyr, because the *Devils Oracle* could not assist him while the *Martyr* lay so near it: and therefore he must be buried at a distance in the *Valley*, lest the *Regicides* should be minded of their guilt, and the *People* enraged at the remembrance of their loss. But as *Pliny*, *de viris Illustribus*, speaking how the *Romans* were incited to revenge the death of *Romulus* their Founder, *Proculus* stept forth and said to them, *Be not troubled, O ye Romans, for I saw your King in a glorious Chariot ascending up into Heaven*: So, to allay our sorrows, and to cause us to lay



lay aside all thoughts of *revenge*, I say, his Enemies have so far kept their words with him, as to *make him a glorious King*.

Thus fell the *best of Kings* by the *worst of men*, that had generally *sworn Allegiance to him*, and often *perjured themselves by Covenants and Engagements against him*. He fell before his own *Palace*, and at the *Gates* of his great, but *unrelenting City*. He fell in the *midst of his Age*, and *maturity of his Strength*, and *fulnefs of Grace*, the *Prodigy of Wisdom* and *Meekness*: He fell by the *Sword*, and for the *sins of a stiff-necked and rebellious People*. He fell not alone, but our *Religion*, our *Laws*, and *Liberties* fell with him: and out of the *Ashes* of that *Phoenix*, they all *rose again*, and resumed their first *strength and splendour*. If we number him among the *good Kings*, none of them was *so wise*; if among the *wise*, none of them was *so good*: *Charles le Bon* was not *so wise*, nor *Charlemain* was ever *so good*. If the names of all the *best Princes* were to be engraved in a *Ring*, the name of *this King* would serve as a *Diamond* to give *vertue* and *lustre* to it. *Carolus Primus nulli Secundus*; his *Murther* therefore was a *Murther* (all *circumstances considered*) not to be *parallel'd* by any but the *Passion* of our *great Lord* and *common Saviour*; and, next to that, to be *detested* and *abhorred* of all men.

And this is the *first Use and Conclusion* that I shall draw from these *Premises*; That we seriously *lament* and *repent* for those *Impieties* which the *sins* of the *Nation* drew upon it self, and from which the *Land* is not *purged to this day*: For as *God* threatned *Israel* for the *sin* of *making the golden Calves*, that when he *visited*, he would *visit that sin* upon them; from whence the *Jews* observed, that in every *judgment* there was an *ounce* (*i. e.* some greater weight for the *sin*) of the *golden Calf*: So we may justly believe, that by those *dreadful Plagues* and *Conflagrations* that have been on the *Land*, and especially on the *great City*, *God* would call to

our remembrance that great sin for which his anger is not yet turned away, but his wrath is stretched out still. And because amendment of life is the best signe of Repentance, let us imitate his Example in Meekness and peaceableness of Spirit, in Temperance and Chastity, in Patience and Charity, even to our greatest Enemies; but especially in his Love to that Church which adhered so faithfully to him, and which therefore he so loved, as to lay down his life for it; and in whose Doctrine and Communion if you keep your selves, you will be free from that great iniquity of Rebellion and Conspiracies, which are like the sin of Witchcraft. Which word minds me of one Admonition more, That you would consider the nature of this sin, which comes so nigh to the sin of Witchcraft, that it seldom admits of any repentance: for a sad observation, and yet too true it is, that among all the Regicides that were executed for that actual Murther of the Father (which how horrid it was, you have heard) and among those that died for the intended Murther of the Son, whom God long preserve! though they all acknowledged or were proved guilty of the Fact, not one repented of the sin, notwithstanding that God hath threatened such resistance with damnation; and though such may escape the judgment of men, it will be a fearful thing for them in their impenitency to fall into the hands of God.

2. Let us be careful of being corrupted by such Principles as will lead us directly to the practice of Rebellion; as, That there is any earthly Power above or co-ordinate with the King, whether it be that of the Pope and his Conclave, or that of the Presbyter and his Consistory, or that of the People and their Representatives; as if the Original of the Kingly Authority were in them, and they might give or assume it as they please: That the King, though he be *seignior major*, yet he is *universis minor*: That Dominion is founded in Grace; on which Maxime, as a Popish Prince may be cut off by his Protestant Subjects, so a Protestant Prince may

be cut off by his *Popish Subjects*; and then as often as any *jealous, seduced, or discontented Subjects* shall judge, or be perswaded, that their Prince is of a *different Perswasion* from themselves in matters of *Religion*, they may think it lawful to resist him: and so, no *King* nor *Government* in Christendom can be secure.

3. Take heed also of entring into *Covenants, Associations, and Engagements, without and against the King*: from these, as from the *Trojan Horse*, whole *Armies* have issued out.

4. Take heed also of being perswaded that your former *Oaths and Obligations* to Obedience are dissolved, by the addition of *new Vows and Covenants*; which would vacuate all *Oaths of Fidelity* between men, and make them as *Sampson's Wicks*, to be broken at pleasure.

5. Take heed of that *keen distinction*, which divides between the *Kings Person* and his *Power*, and teacheth that it is lawful by his *authority* to fight against his *Person*, contrary to the *Law of God* and the *Land*; and of all those other *Paradoxes* which the famous University of *Oxford* hath condemned and burnt, as tending to *Rebellion*.

Lastly, Beware of all those *seditious suggestions* of *discontented, ambitious and factious* men, that do insinuate *Jealousies* and *suspitions* of *evil Government*, and labour to make *Parties* and raise *Sects* and *Divisions* in *Church* or *State*, such as *Corah* raised against *Moses* and *Aaron*, and *Abolon* and *Achitophel* against *David*: for from hence come *murmurings*, and speaking evil of *Dignities*, *Strife* and *Envyings*, *bitter Zeal* and *Contentions*, *Wars* and *Fightings*, *Confusions*, and every evil thing. And take the more heed of those things at this time especially, when there are as yet some of the old *Incendiaries* kindling the *Coals* of *Sedition* and *Rebellion*, and leading multitudes of *seduced Souls* step by step into those ways and *methods* which ended in our late *Cruil Wars*, and would carry us head-long a second time into the same *Confusions*: I conclude with *Solomon's* advice: *My son, fear thou*

when the Lord and the King, and meddle not with them that are given to change: for their calamity shall come upon them suddenly; and who knoweth the ruine of them both? Prov. 24. 22.

And one point of *Charity* more I shall commend, as most seasonable at this time, which may help to imbalm the memory of the *Royal Martyr*, and cause our *Prayers* to ascend as *Incense*, by joining our *Alms* with them; that as we seek to break off our sins by repentance, so we would purge out our iniquities by giving to the poor, whose number and necessities the hand of God in this *Extream Weather* hath increased among us. Methinks I hear them crying to us *Giv. something for King Charles his sake.* And our *Liberality* at this time will be such a testimony of our *Religious affection* to the memory of that good King, as *Mary Magdalen's Ointment* which she poured on Christ's head, *Matt. 26. 12. She hath wrought a good work; in that she poured out this ointment on my body, she did it for my burial.* And if we be ready to do good, willing to communicate, we are assured that with such *Sacrifices* God is well pleased.

**F I N I S.**